ADHYATMA RAMAYAN

By Sage Veda Vyas

अध्यात्मरामायणे अयोध्याकाण्डम्

॥ पञ्चमः सर्गः ॥

|| pañcamaḥ sargaḥ ||

श्रीमहादेव उवाच । (श्रीपरमेश्वर उवाच ।)
आयान्तं नागरा दृष्ट्वा मार्गे रामं सजानकीम् ।
लक्ष्मणेन समं वीक्ष्य ऊचुः सर्वे परस्परम् ॥ १॥
कैकेय्या वरदानादि श्रुत्वा दुःखसमावृताः ।
बत राजा दशरथः सत्यसन्धं प्रियं सुतम् ॥ २॥
स्त्रीहेतोरत्यजत्कामी तस्य सत्यवता कुतः ।
कैकेयी वा कथं दुष्टा रामं सत्यं प्रियङ्करम् ॥ ३॥
विवासयामास कथं क्रूरकर्माऽतिमूढधीः ।
हे जना नात्र वस्तव्यं गच्छामोऽद्यैव काननम् ॥ ४॥
यत्र रामः सभार्यश्च सानुजो गन्तुमिच्छति ।
पश्यन्तु जानकीं सर्वे पादचारेण गच्छतीम् ॥ ५॥
पुम्भिः कदाचिद्दृष्ट्वा वा जानकी लोकसुन्दरी ।
सापि पादेन गच्छन्ती जनसङ्घेष्वनावृता ॥ ६॥
रामोऽपि पादचारेण गजाश्वादिविवर्जितः ।
गच्छति द्रक्ष्यथ विभुं सर्वलोकैकसुन्दरम् ॥ ७॥
राक्षसी कैकेयीनाम्नी जाता सर्वविनाशिनी ।
रामस्यापि भवेद्दुःखं सीतायाः पादयानतः ॥ ८॥
बलवान् विधिरेवात्र पुम्प्रयत्नो हि दुर्बलः ।
इति दुःखाकुले वृन्दे साधूनां मुनिपुङ्गवः ॥ ९॥
अब्रवीद्वामदेवोऽथ साधूनां सङ्घमध्यगः ।
मानुशोचथ रामं वा सीतां वा वच्मि तत्त्वतः ॥ १०॥
एष रमः परो विष्णुरादिनारायणः स्मृतः ।
एषा सा जानकी लक्ष्मीर्योगमायेति विश्रुता ॥ ११॥
असौ शेषस्तमन्वेति लक्ष्मणाख्यश्च साम्प्रतम् ।
एष मायागुणैर्युक्तस्तत्तदाकारवानिव ॥ १२॥

एष एव रजोयुक्तो ब्रह्माभूद्विश्वभावनः ।
सत्त्वाविष्टस्तथा विष्णुस्त्रिजगत्प्रतिपालकः ॥ १३॥
एष रुद्रस्तामसोऽन्ते जगत्प्रलयकारणम् ।
एष मत्स्यः पुरा भूत्वा भक्तं वैवस्वतं मनुम् ॥ १४॥
नाव्यारोप्य लयस्यान्ते पालयामास राघवः ।
समुद्रमथने पूर्वं मन्दरे सुतलं गते ॥ १५॥
अधारयत्स्वपृष्ठेऽद्रिं कूर्मरूपी रघूत्तमः ।
मही रसातलं याता प्रलये सूकरोऽभवत् ॥ १६॥
तोलयामास दंष्ट्राग्रे तां क्षोणीं रघुनन्दनः ।
नारसिंहं वपुः कृत्वा प्रह्लादवरदः पुरा ॥ १७॥
त्रैलोक्यकण्टकं रक्षः पाटयामास तन्नखैः ।
पुत्रराज्यं हृतं दृष्ट्वा ह्यदित्या याचितः पुरा ॥ १८॥
वामनत्वमुपागम्य याच्ञया चाहरत्पुनः ।
दुष्टक्षत्रियभूभारनिवृत्त्यै भार्गवोऽभवत् ॥ १९॥
स एव जगतां नाथ इदानीं रामतां गतः ।
रावणादीनि रक्षांसि कोटिशो निहनिष्यति ॥ २०॥
मानुषेणैव मरणं तस्य दृष्टं दुरात्मनः ।
राज्ञा दशरथेनापि तपसाराधितो हरिः ॥ २१॥
पुत्रत्वाकाङ्क्षया विष्णोस्तदा पुत्रोऽभवद्धरिः ।
स एव विष्णुः श्रीरामो रावणादिवधाय हि ॥ २२॥
गन्ताद्यैव वनं रामो लक्ष्मणेन सहायवान् ।
एषा सीता हरेर्माया सृष्टिस्थित्यन्तकारिणी ॥ २३॥
राजा वा कैकेयी वापि नात्र कारणमण्वपि ।
पूर्वेद्युर्नारदः प्राह भूभारहरणाय च ॥ २४॥
रामोऽप्याह स्वयं साक्षाच्छ्वो गमिष्याम्यहं वनम् ।
अतो रामं समुद्दिश्य चिन्तां त्यजत बालिशाः ॥ २५॥

śrīmahādeva uvāca | (śrīparameśvara uvāca |)
āyāntaṃ nāgarā dṛṣṭvā mārge rāmaṃ sajānakīm |
lakṣmaṇena samaṃ vīkṣya ūcuḥ sarve parasparam || 1||
kaikeyyā varadānādi śrutvā duḥkhasamāvṛtāḥ |
bata rājā daśarathaḥ satyasandhaṃ priyaṃ sutam || 2||

strīhetoratyajatkāmī tasya satyavatā kutaḥ |
kaikeyī vā kathaṃ duṣṭā rāmaṃ satyaṃ priyaṅkaram || 3||
vivāsayāmāsa kathaṃ krūrakarmā'timūḍhadhīḥ |
he janā nātra vastavyaṃ gacchāmo'dyaiva kānanam || 4||
yatra rāmaḥ sabhāryaśca sānujo gantumicchati |
paśyantu jānakīṃ sarve pādacāreṇa gacchatīm || 5||
pumbhiḥ kadāciddṛṣṭvā vā jānakī lokasundarī |
sāpi pādena gacchantī janasaṅgheṣvanāvṛtā || 6||
rāmo'pi pādacāreṇa gajāśvādivivarjitaḥ |
gacchati drakṣyatha vibhuṃ sarvalokaikasundaram || 7||
rākṣasī kaikeyīnāmnī jātā sarvavināśinī |
rāmasyāpi bhavedduḥkhaṃ sītāyāḥ pādayānataḥ || 8||
balavān vidhirevātra pumprayatno hi durbalaḥ |
iti duḥkhākule vṛnde sādhūnāṃ munipuṅgavaḥ || 9||
abravīdvāmadevo'tha sādhūnāṃ saṅghamadhyagaḥ |
mānuśocatha rāmaṃ vā sītāṃ vā vacmi tattvataḥ || 10||
eṣa ramaḥ paro viṣṇurādinārāyaṇaḥ smṛtaḥ |
eṣā sā jānakī lakṣmīryogamāyeti viśrutā || 11||
asau śeṣastamanveti lakṣmaṇākhyaśca sāmpratam |
eṣa māyāguṇairyuktastattadākāravāniva || 12||
eṣa eva rajoyukto brahmābhūdviśvabhāvanaḥ |
sattvāviṣṭastathā viṣṇustrijagatpratipālakaḥ || 13||
eṣa rudrastāmaso'nte jagatpralayakāraṇam |
eṣa matsyaḥ purā bhūtvā bhaktaṃ vaivasvataṃ manum || 14||
nāvyāropya layasyānte pālayāmāsa rāghavaḥ |
samudramathane pūrvaṃ mandare sutalaṃ gate || 15||
adhārayatsvapṛṣṭhe'driṃ kūrmarūpī raghūttamaḥ |
mahī rasātalaṃ yātā pralaye sūkaro'bhavat || 16||
tolayāmāsa daṃṣṭrāgre tāṃ kṣoṇīṃ raghunandanaḥ |
nārasiṃhaṃ vapuḥ kṛtvā prahlādavaradaḥ purā || 17||
trailokyakaṇṭakaṃ rakṣaḥ pāṭayāmāsa tannakhaiḥ |
putrarājyaṃ hṛtaṃ dṛṣṭvā hyadityā yācitaḥ purā || 18||
vāmanatvamupāgamya yācñayā cāharatpunaḥ |

duṣṭakṣatriyabhūbhāranivṛttyai bhārgavo'bhavat || 19||
sa eva jagatāṃ nātha idānīṃ rāmatāṃ gataḥ |
rāvaṇādīni rakṣāṃsi koṭiśo nihaniṣyati || 20||
mānuṣeṇaiva maraṇaṃ tasya dṛṣṭaṃ durātmanaḥ |
rājñā daśarathenāpi tapasārādhito hariḥ || 21||
putratvākāṅkṣayā viṣṇostadā putro'bhavaddhariḥ |
sa eva viṣṇuḥ śrīrāmo rāvaṇādivadhāya hi || 22||
gantādyaiva vanaṃ rāmo lakṣmaṇena sahāyavān |
eṣā sītā harermāyā sṛṣṭisthityantakāriṇī || 23||
rājā vā kaikeyī vāpi nātra kāraṇamaṇvapi |
pūrvedyurnāradaḥ prāha bhūbhāraharaṇāya ca || 24||
rāmo'pyāha svayaṃ sākṣācchvo gamiṣyāmyahaṃ vanam |
ato rāmaṃ samuddiśya cintāṃ tyajata bāliśāḥ || 25||

Seeing Rama coming along the public road with Lakshmana and Sita, the daughter of Janaka, all the citizens in the neighbour-hood began to look at each other and remark about it among themselves. Dipped in sorrow on hearing about the boon given to Kaikeyi, these citizens said: "Oh My God! On account of a woman's urging, King Dasaratha has sacrificed a son so virtuous and truthful. The King is highly luxorious. How can such a person be given credit for being truthful? How has this Kaikeyi become so cruel-hearted? How could she think of getting expelled from the country by a prince like Rama so truthful and beneficent to all? She must indeed be an extremely stupid and heartless woman. O my dear fellow citizens! A country like this, where such injustice and cruelty are to be responsible for, is unfit for us to stay in any longer. Let us also go to the forest even today. We shall go where Rama is going with his wife and brother. See how Sita the daughter of Janaka is walking bare-footed along the road! Our beloved Sita, a beauty without a peer anywhere in the world, was here living in isolation without being seen by any man outside the circle of her kith and kin. But see how she is walking bare-footed along the crowded public road without even a veil covering her face! Rama too is going on foot without any horse or elephant as a mount. See, there goes our noble Lord, the most handsome person in the whole world! That Rakshasi of a Kaikeyi will cause total ruin. Rama's heart must surely be wrenched by grief to see Sita walk heavily along the road. This is indeed a stroke of destiny against which all human effort is of no avail."

When all good men were thus mourning, the great sage Vamadeva, who was amidst them, came forward to comfort them. He said to them: "Do not be downcast with sorrow, thinking either of Rama or Sita. Listen to what I say regarding the truth about them. This Rama is none but the Supreme Being-Mahavishnu Adi-Narayana. This Sita, the daughter of Janaka, is Mahalakshmi, famous as the Yogamaya of Vishnu. The one whom you know as Lakshmana is Adisesha now following him. The Lord, uniting Himself with Maya, has taken these different forms. It is He who,

assuming the qualities of Rajas, has become Brahma, the creator. So also, assuming the quality of Sattva, He has become Mahavishnu, the protector of the worlds. In the end, assuming the quality of Tamas, He will be Rudra the cause of dissolution. In days of old, taking the form of a Fish, He enabled the devotee Vaivasvata Manu to get into a boat and get protection till the end of the great deluge. Again, when the Milk Ocean was churned and the churning rod Mandara mountain sank into the ocean up to Sutala, He, this leader of the Raghu's clan, assuming the form of a Tortoise, supported the mountain on His back. When at the time of Pralaya, the earth sank to the level of Rasatala, this noble one of Raghu's line took the shape of a Boar and lifted it out on His tusk. In days of yore assuming the form of a Manlion, He gave protection to Prahlada and tore open with his nails the chest of the demon Hiranyakasipu, the oppressor of all the worlds. When Aditi, the mother of the Devas, approached him to help her sons, the Devas, who had been needy of their heavenly realm by Bali, He manifested himself in the form of a Dwarf, and through the tactics of begging, recovered that realm of the celestials. In order to relieve the earth of the burden of evil Kshatriyas.



He incarnated Himself as Rama of Bhrigu's line. That same Lord of the universe has now incarnated as Rama. He will destroy Ravana and other Rakshasas in thousands. He has taken a human form because that evil Rakshasa Ravana can be killed only by the hands of a man. In a previous birth, King Dasaratha had adored Hari through austerities, desiring that He Himself should be born as a son to him. Rama is Mahavishnu, now incarnated as man. In order to destroy Ravana and others, He will go even today to the forest accompanied by Lakshmana. This Sita is Maya, the power of Vishnu, who is the cause of creation, sustentation and dissolution of the universe. Neither Kaikeyi nor King Dasaratha is in the least responsible for all these developments. It was even yesterday that Narada prayed to Rama to be pleased to relieve the earth of its burdens, and Rama himself replied to him that he would go to the forest the very next day. Therefore, you ignorant people can abandon all grief on account of Rama

रामरामेति ये नित्यं जपन्ति मनुजा भुवि ।
तेषां मृत्युभयादीनि न भवन्ति कदाचन ॥ २६॥
का पुनस्तस्य रामस्य दुःखशङ्का महात्मनः ।
रामनाम्नैव मुक्तिः स्यात्कलौ नान्येन केनचित् ॥ २७॥
मायामानुषरूपेण विडम्बयति लोककृत् ।

भक्तानां भजनार्थाय रावणस्य वधाय च ॥ २८॥
राज्ञश्चाभीष्टसिद्ध्यर्थं मानुषं वपुराश्रितः ।
इत्युक्त्वा विररामाथ वामदेवो माहामुनिः ॥ २९॥
श्रुत्वा तेऽपि द्विजाः सर्वे रामं ज्ञात्वा हरिं विभुम् ।
जहुर्हृत्संशयग्रन्थिं राममेवान्वचिन्तयन् ॥ ३०॥
य इदं चिन्तयेन्नित्यं रहस्यं रामसीतयोः ।
तस्य रामे दृढा भक्तिर्भवेद्विज्ञानपूर्विका ॥ ३१॥
रहस्यं गोपनीयं वो यूयं वै राघवप्रियाः ।
इत्युक्त्वा प्रययौ विप्रस्तेऽपि रामं परं विदुः ॥ ३२॥
ततो रामः समाविश्य पितृगेहमवारितः ।
सानुजः सीतया गत्वा कैकेयीमिदमब्रवीत् ॥ ३३॥
आगताः स्मो वयं मातस्त्रयस्ते सम्मतं वनम् ।
गन्तुं कृतधियः शीघ्रमाज्ञापयतु नः पिता ॥ ३४॥
इत्युक्ता सहसोत्थाय चीराणि प्रददौ स्वयम् ।
रामाय लक्ष्मणायाथ सीतायै च पृथक् पृथक् ॥ ३५॥
रामस्तु वस्त्राण्युत्सृज्य वन्यचीराणि पर्यधात् ।
लक्ष्मणोऽपि तथा चक्रे सीता तन्न विजानती ॥ ३६॥
हस्ते गृहीत्वा रामस्य लज्जया मुखमैक्षत ।
रामो गृहीत्वा तच्चीरमंशुके पर्यवेष्टयत् ॥ ३७॥
तद् दृष्ट्वा रुरुदुः सर्वे राजदाराः समन्ततः ।
वसिष्ठस्तु तदाकर्ण्य रुदितं भर्त्सयन् रुषा ॥ ३८॥
कैकेयीं प्राह दुर्वृत्ते राम एव त्वया वृतः ।
वनवासाय दुष्टे त्वं सीतायै किं प्रयच्छसि ॥ ३९॥
यदि रामं समन्वेति सीता भक्त्या पतिव्रता ।
दिव्याम्बरधरा नित्यं सर्वाभरणभूषिता ॥ ४०॥
रमयत्वनिशं रामं वनदुःखनिवारिणी ।
राजा दशरथोऽप्याह सुमन्त्रं रथमानय ॥ ४१॥
रथमारुह्य गच्छन्तु वनं वनचरप्रियाः ।
इत्युक्त्वा राममालोक्य सीतां चैव सलक्ष्मणम् ॥ ४२॥
दुःखान्निपतितो भूमौ रुरोदाश्रुपरिप्लुतः ।
आरुरोह रथं सीता शीघ्रं रामस्य पश्यतः ॥ ४३॥

रामः प्रदक्षिणं कृत्वा पितरं रथमारुहत् ।
लक्ष्मणः खड्गयुगलं धनुस्तूणीयुगं तथा ॥ ४४॥
गृहीत्वा रथमारुह्य नोदयामास सारथिम् ।
तिष्ठ तिष्ठ सुमन्त्रेति राजा दशरथोऽब्रवीत् ॥ ४५॥
गच्छ गच्छेति रामेण नोदितोऽचोदयद्रथम् ।
रामे दूरं गते राजा मूर्च्छितः प्रापतद्भुवि ॥ ४६॥
पौरास्तु बालवृद्धाश्च वृद्धा ब्राह्मणसत्तमाः ।
तिष्ठ तिष्ठेति रामेति क्रोशन्तो रथमन्वयुः ॥ ४७॥
राजा रुदित्वा सुचिरं मां नयन्तु गृहं प्रति ।
कौसल्याया राममातुरित्याह परिचारकान् ॥ ४८॥
किञ्चित्कालं भवेत्तत्र जीवनं दुःखितस्य मे ।
अत ऊर्ध्वं न जीवामि चिरं रामं विना कृतः ॥ ४९॥
ततो गृहं प्रविश्यैव कौसल्यायाः पपात ह ।
मूर्च्छितश्च चिराद्बुद्ध्वा तूष्णीमेवावतस्थिवान् ॥ ५०॥
रामस्तु तमसातीरं गत्वा तत्रावसत्सुखी ।
जलं प्राश्य निराहारो वृक्षमूलेऽस्वपद्विभुः ॥ ५१॥
सीतया सह धर्मात्मा धनुष्पाणिस्तु लक्ष्मणः ।
पालयामास धर्मज्ञः सुमन्त्रेण समन्वितः ॥ ५२॥
पौराः सर्वे समागत्य स्थितास्तस्याविदूरतः ।
शक्ता रामं पुरं नेतुं नो चेद्गच्छामहे वनम् ॥ ५३॥
इति निश्चयमाज्ञाय तेषां रामोऽतिविस्मितः ।
नाहं गच्छामि नगरमेते वै क्लेशभागिनः ॥ ५४॥
भविष्यन्तीति निश्चित्य सुमन्त्रमिदमब्रवीत् ।
इदानीमेव गच्छामः सुमन्त्र रथमानय ॥ ५५॥
इत्याज्ञप्तः सुमन्त्रोऽपि रथं वाहैरयोजयत् ।
आरुह्य रामः सीता च लक्ष्मणोऽपि ययुर्द्रुतम् ॥ ५६॥

rāmarāmeti ye nityaṃ japanti manujā bhuvi |
teṣāṃ mṛtyubhayādīni na bhavanti kadācana || 26||
kā punastasya rāmasya duḥkhaśaṅkā mahātmanaḥ |
rāmanāmnaiva muktiḥ syātkalau nānyena kenacit || 27||
māyāmānuṣarūpeṇa viḍambayati lokakṛt |

bhaktānāṃ bhajanārthāya rāvaṇasya vadhāya ca || 28||
rājñaścābhīṣṭasiddhyarthaṃ mānuṣaṃ vapurāśritaḥ |
ityuktvā virarāmātha vāmadevo māhāmuniḥ || 29||
śrutvā te’pi dvijāḥ sarve rāmaṃ jñātvā hariṃ vibhum |
jahurhṛtsaṃśayagranthiṃ rāmamevānvacintayan || 30||
ya idaṃ cintayennityaṃ rahasyaṃ rāmasītayoḥ |
tasya rāme dṛḍhā bhaktirbhavedvijñānapūrvikā || 31||
rahasyaṃ gopanīyaṃ vo yūyaṃ vai rāghavapriyāḥ |
ityuktvā prayayau vipraste’pi rāmaṃ paraṃ viduḥ || 32||
tato rāmaḥ samāviśya pitṛgehamavāritaḥ |
sānujaḥ sītayā gatvā kaikeyīmidamabravīt || 33||
āgatāḥ smo vayaṃ mātastrayaste sammataṃ vanam |
gantuṃ kṛtadhiyaḥ śīghramājñāpayatu naḥ pitā || 34||
ityuktā sahasotthāya cīrāṇi pradadau svayam |
rāmāya lakṣmaṇāyātha sītāyai ca pṛthak pṛthak || 35||
rāmastu vastrāṇyutsṛjya vanyacīrāṇi paryadhāt |
lakṣmaṇo’pi tathā cakre sītā tanna vijānatī || 36||
haste gṛhītvā rāmasya lajjayā mukhamaikṣata |
rāmo gṛhītvā taccīramaṃśuke paryaveṣṭayat || 37||
tad dṛṣṭvā ruruduḥ sarve rājadārāḥ samantataḥ |
vasiṣṭhastu tadākarṇya ruditaṃ bhartsayan ruṣā || 38||
kaikeyīṃ prāha durvṛtte rāma eva tvayā vṛtaḥ |
vanavāsāya duṣṭe tvaṃ sītāyai kiṃ prayacchasi || 39||
yadi rāmaṃ samanveti sītā bhaktyā pativratā |
divyāmbaradharā nityaṃ sarvābharaṇabhūṣitā || 40||
ramayatvaniśaṃ rāmaṃ vanaduḥkhanivāriṇī |
rājā daśaratho’pyāha sumantraṃ rathamānaya || 41||
rathamāruhya gacchantu vanaṃ vanacarapriyāḥ |
ityuktvā rāmamālokya sītāṃ caiva salakṣmaṇam || 42||
duḥkhānnipatito bhūmau rurodāśrupariplutaḥ |
āruroha rathaṃ sītā śīghraṃ rāmasya paśyataḥ || 43||
rāmaḥ pradakṣiṇaṃ kṛtvā pitaraṃ rathamāruhat |
lakṣmaṇaḥ khaḍgayugalaṃ dhanustūṇīyugaṃ tathā || 44||

gṛhītvā rathamāruhya nodayāmāsa sārathim |
tiṣṭha tiṣṭha sumantreti rājā daśaratho'bravīt || 45||
gaccha gaccheti rāmeṇa nodito'codayadratham |
rāme dūraṃ gate rājā mūrcchitaḥ prāpatadbhuvi || 46||
paurāstu bālavṛddhāśca vṛddhā brāhmaṇasattamāḥ |
tiṣṭha tiṣṭheti rāmeti krośanto rathamanvayuḥ || 47||
rājā ruditvā suciraṃ māṃ nayantu gṛhaṃ prati |
kausalyāyā rāmamāturityāha paricārakān || 48||
kiñcitkālaṃ bhavettatra jīvanaṃ duḥkhitasya me |
ata ūrdhvaṃ na jīvāmi ciraṃ rāmaṃ vinā kṛtaḥ || 49||
tato gṛhaṃ praviśyaiva kausalyāyāḥ papāta ha |
mūrcchitaśca cirādbuddhvā tūṣṇīmevāvatasthivān || 50||
rāmastu tamasātīraṃ gatvā tatrāvasatsukhī |
jalaṃ prāśya nirāhāro vṛkṣamūle'svapadvibhuḥ || 51||
sītayā saha dharmātmā dhanuṣpāṇistu lakṣmaṇaḥ |
pālayāmāsa dharmajñaḥ sumantreṇa samanvitaḥ || 52||
paurāḥ sarve samāgatya sthitāstasyāvidūrataḥ |
śaktā rāmaṃ puraṃ netuṃ no cedgacchāmahe vanam || 53||
iti niścayamājñāya teṣāṃ rāmo'tivismitaḥ |
nāhaṃ gacchāmi nagaramete vai kleśabhāginaḥ || 54||
bhaviṣyantīti niścitya sumantramidamabravīt |
idānīmeva gacchāmaḥ sumantra rathamānaya || 55||
ityājñaptaḥ sumantro'pi rathaṃ vāhairayojayat |
āruhya rāmaḥ sītā ca lakṣmaṇo'pi yayurdrutam || 56||

In this world whoever repeats the name of Rama constantly, is never overcome by fear of death and other calamities. That being the case, how can you ever suspect this Rama to be overcome by grief? In order to bless the world, He is imitating the ways of man. For providing devotees with an object for centering their devotion and service, for bringing about the destruction of Ravana, and for fulfilling the prayer of King Dasaratha, He has assumed this human form." Saying so, the sage Vamadeva resumed silence. Hearing these words of Vamadeva, all those pious men had the doubts of their heart dispelled and began to meditate on Rama as a Divine Being. Whoever constantly contemplates on this esoteric teaching on Rama and Sita, will attain firm devotion to Rama, accompanied by illumination. "This secret doctrine is to be jealously guarded," said sage Vamadeva, "you are all very dear to Rama." Saying so, the sage departed,

and the pious devotees recognised the identity of Rama with the Supreme Being. Now Rama, along with Sita and Lakshmana went straight to the palace of his father, and said to Kaikeyi as follows: "O mother! We three have come ready to go to any forest that you want us to go to. Let our father order us without delay." Hearing these words of Rama, Kaikeyi got up at once and gave them three tree-bark garments that ascetics wear, one each for Rama, Lakshmana and Sita. Rama now abandoned his royal dress and put on the tree-bark. Lakshmana also followed suit. But Sita, not knowing how to wear a garment of that kind, stood puzzled, holding it in hand and looking at the face of Rama. Rama, thereupon took that piece of tree-bark and tied it over her dress. Seeing this piteous scene, all the women in the palace began to cry aloud. The Preceptor Vasishtha, on hearing their cry,came into the palace. He grasped the situation and addressed Kaikeyi in a very angry mood. He said, "O wicked woman! According to the boon given to you, Rama alone is to go to the forest. Why are you then giving this ascetic's tree-bark dress to Sita? If Sita, the chaste wife of Rama, prefers to follow him to the forest as a matter of duty, let her do so, always dressed in excellent clothes and bedecked with all ornaments. By accompanying him, she will be able to relieve Rama of much of his sufferings incidental to life in the forest."

Now King Dasaratha said, addressing his minister Sumantra, "These three, who are dear to the ascetics of the forest, should go from here only in a chariot." Saying so, he looked at Rama, Sita and Lakshmana, and immediately fell down on the earth crying aloud, overwhelmed by sorrow, and was almost drowned in his own tears. Now first Sita got into the chariot in the presence of Rama. Circumambulating his father, Rama also got into the chariot and Lakshmana followed him, taking with him a pair each of sword, bow and quiver. When they directed their charioteer to proceed, King Dasaratha cried out, "O Sumantra! Stop, Stop." But Rama once again gave order to proceed and the chariot-eer started off. When they had moved out some distance, King Dasaratha fell un-conscious on the floor.

Many citizens, including children, old men, pious Brahmanas and others ran after the chariot crying out, "O Rama! Stop, Stop." After weeping for a long time, King Dasaratha asked his attendants to take him to the quarters of Kausalya, the mother of Rama. He said, "If I am there in Kausalya's palace, the life of my sorrow-stricken self may last for a short time more. Separated from Rama, I am not going to live any longer." Reaching Kausalya's palace, he again became unconscious and fell down. Recovering consciousness after a long time, he sat there dazed without uttering a word. Reaching the banks of the river Tamasa, Rama stayed there happily for the night. Without taking any food except water from the river, he slept under a tree. Sita also did the same. And Lakshmana, who knew all Dharma, along with Sumantra kept guard with bow in hand. The sorrow-stricken citizens too had followed Rama. They halted somewhere in the neighbourhood for the night with the resolution that either they would get Rama back to the city, or failing that, go with him to the forest. Astonished at their determination, Rama said, "I cannot go back to the city and if these people come to the forest, they will be put to great difficulties." Accordingly he addressed Sumantra, "O Sumantra! Get the chariot ready. We shall get away from here even now, while these people are asleep." Sumantra, as ordered, yoked the horses to the chariot, and Rama, Sita and Lakshmana started in it in great haste.

(Will Continue…)

Śrīmad Bhagavad Gītābhāṣyam of Śrī Ādi Śankarācarya

Note : In this section we will see the Śloka and Bhāṣyam. For the meaning of the śloka, please see the main magazine.

Chapter 10 Vibhūti yoga:

Lord Sri Krishan is the source of all manifestations. In the seventh discourse and in the ninth, the essential nature of Him and His manifestations have been pointed out. Now it is necessary to point out in what forms of being the Lord should be thought of and it is also necessary to describe the essential nature of the Iśvara, though it has been described already, as it is a hard thing to understand. With this view, HE says:

1

श्रीभगवानुवाच

भूय एव महाबाहो शृणु मे परमं वचः ।

यत्तेऽहं प्रीयमाणाय वक्ष्यामि हितकाम्यया ||१||

śrībhagavānuvāca

bhūya eva mahābāho śṛṇu me paramaṃ vacaḥ |

yatte'haṃ prīyamāṇāya vakṣyāmi hitakāmyayā ||1||



Supreme: as revealing the unsurpassed Thing. Delighted: you are intensely delighted with My speech, as though you are drinking the immortal nectar.

Why should He speak of it? The Lord says:

2

न मे विदुः सुरगणाः प्रभवं न महर्षयः ।

अहमादिर्हि देवानां महर्षीणां च सर्वशः ||२||

na me viduḥ suragaṇāḥ prabhavaṃ na maharṣayaḥ |

ahamādihiṃ devānāṃ maharṣīṇāṃ ca sarvaśaḥ ||2||

Prabhava (interpreted as origin) may also mean "Great Lordly Power." Rishis: such as Bhrigu. Moreover,

3

यो मामजमनादिं च वेत्ति लोकमहेश्वरम् ।

असंमूढः स मर्त्येषु सर्वपापैः प्रमुच्यते ||३||

yo māmajamanādiṃ ca, vetti lokamaheśvaram |

asaṃmūḍhaḥ sa matryeṣu, sarvapāpaiḥ pramucyate ||3||

Because I am the source of the Gods and the Great Rishis, none else exists as the source of My existence; there-fore, I am unborn and beginningless. Because I am beginningless, therefore I am unborn. Undeluded: devoid of delusion. All sins: consciously or unconsciously incurred.

4 & 5

बुद्धिर्ज्ञानमसंमोहः क्षमा सत्यं दमः शमः ।
सुखं दुःखं भवोऽभावः भयं चाभयमेव च ||४||
अहिंसा समता तुष्टिः तपो दानं यशोऽयशः ।
भवन्ति भावा भूतानां मत्त एव पृथग्विधाः ||५||

buddhirjñānamasaṃmohaḥ kṣamā satyaṃ damaḥ śamaḥ |
sukhaṃ duḥkhaṃ bhavo’bhāvaḥ bhayaṃ cābhayameva ca ||4||
ahiṃsā samatā tuṣṭiḥ tapo dānaṃ yaśo’yaśaḥ |
bhavanti bhāvā bhūtānāṃ matta eva pṛthagvidhāḥ ||5||



Intelligence (buddhi) is the power which the inner sense (anteh-karana) has of understanding subtle objects of thought. He, indeed, is said to be intelligent who is possessed of this power. Wisdom is the knowledge of the Self and other such things. Non-illusion consists in acting with discrimination when anything has to be done or known at the moment. Patience: not being agitated in mind when assaulted or abused. Truth: giving utterance to one's own actual experience of things, as heard or seen, with a view to impress it on the mind of another. Self-restraint: quieting the external senses. Calmness: the tranquillity of the inner sense or antak-karana......... Innocence: not injuring living beings. Contentment: being satisfied with one's present acquisitions. Austerity: bodily torture accompanied with the restraint of the senses. Beneficence: sharing (one's own things with others as far as one's own means may permit. Fame: due to dharma. Shams: due to a-dharma. All these different dispositions of living beings mentioned above, such as intelligence, arise from Me alone, the Lord (Iśvara), according to their respective karma.

Moreover,

6

महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा।
मद्भावा मानसा जाताः येषां लोक इमाः प्रजाः ||६||

maharṣayaḥ sapta pūrve catvāro manavastathā|

madbhāvā mānasā jātāḥ yeṣāṃ loka imāḥ prajāḥ ||6||

The seven great Rishis such as Bhrigu, as well as the four Manus of the past ages known as Savarmis, had directed their thoughts to Me exclusively and were therefore endowed with the power of Vishnu. They were produced by Me by mind alone. Born in the creation of these Manus and of the Great Rishis are these creatures comprising the moving and the unmoving beings." (The Lord is not only the material cause (prakriti) of all, but, as the Omniscient Lord of all. He is also the Ruler of all, for He produced the Great Rishis and the Manus. The Great Rishis, from Bhrigu to Vasishtha, were omniscient and were the original teachers of Traditional wisdom. The Manus were the Rulers of creatures and were themselves Lords. Both these belonged to the primeval age and were born of the mind of the Lord. The Great Rishis and Manus had their thought directed to the Omniscient Lord and were therefore endowed with the power of Vishnu and obtained wisdom and power. The present denizens of this world are their creatures, by birth and by knowledge-(A.)) (Will Continue…)

(See the meaning for the slokas in 2025_Feb Main Voice of Jagadguru e magazine)

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